

THE ANTI-SLAVERY BUGLE.

LETTER FROM INDIANA.

Bourbon, March 31, 1861.

To the Editor of the Bugle:

I was just about to tell you that in Marshall and Kosciusko counties, Indiana, I had found a people who could respond to the western minister who addresses for a good congregation, in the New York Independent, in this wise: "Wanted—a church, with whom to rebuke sin is not a great offense, than to commit it." But I see that an exception must be made, and a qualification added. I still adhere to the opinion that there is less political arrogance and priestly assumption, if not more intelligence, here, than is usually found in a new country.

Whether serene stupidity, or stormy opposition to the abolition of slavery, will tend most to save the Union, seems to me like fixing the choice between an antediluvian petrification and a nineteenth century defunction, to shed the blood of a martyr. Union, in a free government, is freedom; yet the compromisers and Union men of the North rush blindly, madly, for another epoch of slavery.

For a month, I have enjoyed an unobstructed run of abolition meetings in this section, already noticed in the Liberator. At Savannah, my last meeting but one, the Union Democrats showed unmistakable demonstrations of opposition to my subject; on the outside, attacking the door of the church with various missiles; inside, they encountered a power from the chairman of the meeting, that in efficiency might teach a host of New York Mayors the grace of manhood, as it did the thoughts of the fear of the law. Sufficient encouragement to the audacity of these mobocrats had been given by a few Democratic ministers in the vicinity, one of whom denied the use of his church, (Methodist Episcopal), "because," he said, "a part of the members believe slavery is right;" and he declared his own readiness to shoulder his musket, to drive the last "nigger" out of Indiana, in case slavery should be abolished, a fear, in this State, greater than the fear of the sword, or the day of doom, and about as likely to occur, as the day of doom, of the palace should be for transportation, to secure a good home, or a Carolina planter build his house in an iceberg.

In no State in the Union is there such a low, bitter prejudice against color as in Indiana; even the Black Laws upon the statute book, disgraceful to hearthstone, are not to these Union-ravers a sufficient guarantee against the "inalienable rights" of the negro; and as the Constitution is to be amended, the rights of Indianians must be so secured, that the photograph of a colored man shall never cross the State; and that amendment must be irrevocable, or she will follow Carolina in secession!

But the special development of grudge of all the advantages for freedom, by the friends of slavery, was reserved for the last meeting at Bihel, where I had before held a meeting, which had been slightly disturbed by lawless boys, who had been preceded by a type of manhood, rarely met with in these days, ordaining that anti-slavery, as well as the popular gospel, should receive equal, and the same kind of protection.

Within a few miles around were several petty neighborhoods ruled by the Dynasty of Slavery, which, together with the immediate neighborhood of the meeting furnished ample material for a mob, composed of the roughest of the Roughs, marauded and guarded in front and rear by two Democratic ministers, one of whom (to the credit of the M. E. Church) had lately been disowned for whipping his wife, [a healthy discipline that might well be extended to the whipping of other men's wives], and the other so fortified in ignorance as to be thoroughly bomb-proof to either discipline or argument. The first of them offered to guarantee the meeting against violence, if a speech were allowed from the opposite side. As is usual for anti-slavery meetings, it was free to manly discussions.

As they came into the church, far outnumbering the friends of freedom, armed with hickory clubs and whips, and distributed themselves, right and left, over the whole house, like a cooling dew upon a summer evening, or its antagonist, the distinct stench of a reeking distillery, I said to myself, and whom came ye out to fight? My subject for the evening was, "The glory of abolitionism, the personal independence of man, and the honorable representation of God."

Among other noisy demonstrations on the outside, several guns were fired through the windows right and left from the pulpit, and a solitary egg was thrown with some force, from the door to the platform opposite, besmearing the minister's seat, and warning him that the only safeguard to his dignity, if not to his well-trained wig, lies distinctly in the way he sits. Unmistakable groans were heard from those indoors; still, the speaking was uninterrupted; for I have ascertained that the dissection of men's errors, as well as their joints, there is science and safety; and as my faith is that they will come out reconverted, I do not wince at the pain of the operation. If some should die, it will not be "for want of breath," like the Steam Doctor's Patient, but from a stupid refusal to keep it going. Since the meeting, I have learned that the security of the minister against violence, was not the only safeguard to free speech on that evening. Men who cannot compromise their principles, are sometimes able to defend their rights.

The argument of Rev. Nehemiah Adams and Vandyke, proving slavery right because of its antiquity and high authority, is all-sufficient testimony, and to adduce another word, may perhaps have the orthodoxy of some happy believer in Southern Institutions, and plenty inspirations.

Henry Ward Beecher said in his sermon lately, what is evidently true, "There have been many representations of God's nature and government, which it might almost be said to be evidence of purity and virtue, to abhor and reject;" and I am not sure that the lack of purity in the present age is for the want of such outpoken adventurers, who dare reveal the abominations that like a glittering serpent lurks and coils in the bosom of the American church.

At the close of my remarks, Rev. John Shirley (deposed) took the stand, and prefacing with the necessity of performing the disagreeable duty of "opposing a lady in public," he said he would begin with the world, and come down to secession; and, if he had time, notice "sympathy" which he saw was my "strong forte." So if his speech was not supported by learning, it at least had the merit of long wind. He said, "names were full of meaning," and if you know the character of a thing, its name might be guessed. It was a theological fact, that the name of Eve, translated justly, was "Life," and might as properly be rendered Lie, as Eve, wherever it occurs in "sacred writ;" that the name, Ham, signified heat, or hell; and "white, superiority." "Nobility" was made wine, and when lying drunk, was unkindly by his son Ham; the other sons, Shem and Japhet, took the river, and walking backward, hid their father's nakedness; for that,

God blessed them, and cursed Ham, and had a right to do so. So man was not "born equal," though Ward Beecher had preached a hundred sermons from the text, "Some men were born to long life, and some to short; some to riches, and some to poverty; some to honor, and some to disgrace;" and it was so man's business. The slave should be returned to his master in the South. That was the best condition for him; many a poor "nigger" in the free States would be glad to exchange places. The slaves of the South were the only men in this nation, who could obey the scriptural injunction, "Take no thought for the morrow," for he knew where his bread would come from, which was more than the speaker knew. But he ought not to be returned to Africa; that was heathen slavery, and "God had forbid that." He said it was a "theological fact, that God did not make the African for a man; he had no brain." "There is now a hundred million of slaves, in Africa, held by their own brethren." "Egypt had always been the hot-bed of slavery; it was part of Africa." Abraham was so faithful, that God called him his most faithful; he held more slaves than any other man. Wives were bought then like any other property, and belonged to their husbands as much now, as then. The true sphere of woman is to stick to man, and take care of his children. God fixed three things right. The South had cause to secede. The abolitionists had talked against slavery; the pulpit had turned in to betray their own brethren in the South, and the Gospel had been overruled; all this had been going on for thirty years, until the spirit men in the South, who had divine inspiration on their side, had gone away by themselves, to enjoy their rights; and to fight them back, was to fight against God. Sympathy, the great forte of the abolitionists, was a term convertible with prejudice; and this green-eyed monster, with but one ear, listens to the heart-rending scenes of the day, and longs to shed the blood of his faithful master. It keeps tears of pity for the slave mother, but can forsake and tregar its own children. It is forever praying for freedom and equal rights for the poor nigger, but as wind is not prayer, it will blow some time, before God will hear. He closed his remarks of general application with the maxim, "A man is known by the company he keeps;" when you see the color of a tree-top, you can tell the color of the cornstalk upon which he croaked. So is every abolitionist saying what Ward Beecher has said, and what God and their country despise them for saying.

These very facetious remarks were applauded by the back rows while the more considerate Democrats in front said, "It is sufficient."

The casualty of this demonstration will license a personal independence of thought and action, before unknown to this people who have not before heard the enunciation of abolitionism, as the cardinal doctrine of Christianity.

My letter, already too long, will suggest the importance of prosecuting this work here, and in the north-west, where the mass of the people are already tolerant of immediate emancipation, and the recognition of this right in the Federal Constitution. JOSEPHINE S. GRIFFIN.

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"PROVIDENCE HAS MADE ME AN ACTOR AND SLAVEY AN OUTLAW"—John Brown of Ossawatimie.

SALEM, OHIO, APRIL 20, 1861.

TO NON-SUBSCRIBERS WHO RECEIVE THE BUGLE.

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TWO QUESTIONS.

It would be well for the people to put aside for the present their vague and ill defined notions of national honor, and their crude ideas of the requirements of patriotism, and come down to the consideration of the plain, common sense questions of, What are we fighting for? and What can we gain?

The Southern States say they have a right to secede. They say it by the States individually, and by their Confederate Government. The Northern States deny this right. They deny it by the States individually, and by their Federal Government. Inasmuch as there is no common authority to which to appeal, the question bids fair to remain a vexing and vexatious one, unless the Southern States consent to allow the North to decide this matter for them, or the Northern States consent to allow each State to decide it for itself, neither of which results appear to be near its accomplishment. The first question then remains to be decided. Discussion has not settled it, proposed compromises and concessions have not settled it, masterly inactivity has not settled it, waiting for a turn in the tide has not settled it, and fighting cannot settle it.

If the United States should be able to carry on a successful war against the Confederate States—and the prestige of success is certainly not won with the North—it they should blockade the ports of the South, burn her cities, kill her soldiers, impoverish her citizens, and thus compel her to sue for quarters, the question of the Right of Secession would be no nearer settled than when the contest was begun. The physical superiority of the North would be demonstrated, and that would be all. And when this is done, what is gained? The control of subjugated States that can never re-enter the Federal Union on terms of actual equality, the possession of a territory whose citizens would add to their former causes of alienation that of a civil war which converted them into a conquered people. Would there be any possibility of the reconstruction of the Federal Union out of such materials furnished by the South? Would not the breach be wider than it ever had been, and the States more dis-united than before?

If, on the other hand, the South should be victorious, and not only be able to defend her own soil, but should invade the Northern States, though she might win triumphs that would immortalize Jeff. Davis, and give the North better reason to remember the stripes than the stars of the national flag, the question of the Right of Secession would still be undecided.

But we apprehend neither the one nor the other result of the war which appears to be inaugurated. Sumter has been taken, as we think Pickens will be. The Border Slave States will probably unite with the Confederate States and form a Southern unit, in which event Washington will be likely to fall into their hands, and all government

property in the South which remains unappropriated. Millions of dollars will be spent by each section, and thousands of lives lost; and when they mutually become wearied, they will retire from the contest poorer and sorer than when they commenced it, and it is to be hoped, wiser. But the question of secession would remain as unsettled as it was at the beginning, and it would be found that nothing, and less than nothing had been accomplished in that direction.

It would then seem to be the part of wisdom to recognize the existence of a known fact, to acknowledge the government of the Confederate States, and to deal with it as we deal, or should deal, with other governments, compromising in our intercourse with it no principle of right, making no concession which justice does not fully sanction. We must come to this at last—the recognition of the government, we mean—and we had as well do it before a war as afterward; and we think there are advantages connected with our doing it now, that would be likely to be buried in the graves of the murdered citizens of the two governments.

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The suppression of freedom of the Press by mob violence is just as objectionable in a northern city as it would be in a southern, and while we would condemn the mobbing of a Union paper in Charleston, we would, on the same ground, as strongly condemn the mobbing of a pro-slavery secession paper in Philadelphia. The Press is amenable to the laws, and so long as it does not violate them, its right to print and publish should be sustained by the legal authorities, no matter how unpopular the sentiments uttered, no matter though not one individual could be found to approve. The Freedom of the Press should be recognized without any reference to the doctrines uttered. The freedom of an unpopular press is what most needs to be maintained, the freedom of a popular press is recognized as a matter of course and of custom.

UNION MEETING IN SALEM.

The people of this place held a Union meeting on Tuesday evening last, for not to have done so, would at such a time, have been regarded as an evidence of a lack of patriotism and all that kind of thing. It was a stormy night, and as we were not included in the invitation we did not happen to be present. Not, however, because we were deficient in love for our country and for our kind, but because we are unwilling to "go it blind," in declaring that "the Union shall be preserved," and to stand by "our country right or wrong." Believing, to begin with, in that sentiment of the Declaration of Independence which affirms that "all governments derive their just powers from the consent of the governed," and fully recognizing the doctrine of State Sovereignty, we are not disposed to denounce as traitors those who, through the organization of a sovereign and independent State, exercise their right to withdraw from further participation in a government they choose no longer to hold connection with, and maintain that right, let who will oppose them.

These Union meetings all assume that the Federal Government is not only "The powers that be," but secondly, that "the powers that be" are ordained of God; and thirdly, "that he who resisteth, resisteth unto damnation." As to the Right of a State to secede, a right which no consistent, intelligent believer in the Declaration of Independence will pretend to deny, these meetings never advert to. If they did, and examined it calmly and dispassionately, they would recognize the right as inhering in the State, and would admit as a logical sequence, that no other governmental power had a right to maintain within the borders of a seceded State, and against its consent, any military post, or to attempt to reinforce, to supply with provisions, or in other way strengthen such post.

This, we know, is unpopular doctrine among those who go for the Union right or wrong, yet it is only a reiteration of the old democratic doctrine of State Sovereignty. This doctrine Ohio may yet be very glad to plant herself upon as a measure of self-defense, and may look back with wonder to the time when she blindly assailed it, and denounced as traitors all who dared even whisper a word in its defence.

PROPERTY IN THE SOUTH WHICH REMAINS UNAPPROPRIATED. Millions of dollars will be spent by each section, and thousands of lives lost; and when they mutually become wearied, they will retire from the contest poorer and sorer than when they commenced it, and it is to be hoped, wiser. But the question of secession would remain as unsettled as it was at the beginning, and it would be found that nothing, and less than nothing had been accomplished in that direction.

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fired, yet there is room for regret that it was not fired before, and by other batteries than those South Carolina threw up. The existence in our land of a despotism that crushed out the humanity of one sixth of our population, that made merchandise of man's body and degraded his intellect, that cursed the land with a worse pestilence than old London ever knew in her plague-stricken days, that buried in the same grave the rights of the negro and the rights of the white man—the existence of all this, was insufficient to fire the northern heart. But a gun is fired at Sumter knocking the bricks and mortar about Anderson's ears, and Hey, presto, the northern heart is fired, and men who would not lift their hands to smite slavery, are eager to resent the firing upon a fort, men who would catch and carry back fugitives are fired with bogus patriotism, and shine like putrifying fish in the dark.

LIBERALITY AND PATRIOTISM.—Numberless banks have come forward in the present emergency and offered to supply the State governments with the means necessary for the raising and equipment of troops. Their patriotic liberality has been much commended, more so, perhaps, than it will be when the people are compelled to pay the necessary taxes for the refunding of the principle, and payment of the interest. Borrowing money to fight on, is one thing; and paying the borrowed money after the war is over and the country has become impoverished another, and very different affair, as all have found who have tried the experiment.

SPOT THE TRAITOR.

Senator Newman, of Scioto county, was the only Senator in the Ohio Legislature who voted against the War Bill.—Cleveland Leader.

Spot him! Certainly! What business had Senator Newman to stand in a minority of one, and with consummate assurance record his vote against all his constituents? Had he been in a respectable minority, his act could have been tolerated, but for one man to maintain his convictions of right, or his views of policy, against such an overwhelming majority is an unquestionable evidence of treason, and we say "spot the traitor."

It will be seen that change has been made in the time table of the P. & C. railroad. An extra train has been added and some other changes have been made on the Ft. Way road, of which we have not received official notice.

NEW FLOURING MILL.—Read the advertisement in another column, of the new steam flouring mill of Sharps, Davis & Bonsall, near the depot, in this place. These gentlemen have spared no pains or expense in fitting up this mill for the purpose of converting grain into flour, and we can assure the community that their success has been complete. The machinery is of the newest and most approved style, and why we say it is perfect, we pass but a deserved compliment on the mechanical skill of these gentlemen. We have used their make of flour (both wheat and buckwheat), and can assure you, for four months or more, and do not hesitate to assert that it is among the best in the market.—They deliver flour, anywhere in town, every afternoon, if orders for it are left at their mill; the orders should be accompanied by the "cash," as it will insure promptness, or at least be more acceptable to the proprietors of the mill. PRINTER.

FROM THE CAPITOL.

WASHINGTON, April 14. Efforts are still making to concentrate a formidable military force in and around Washington, to be prepared for all emergencies.

Information continues to be received from private sources of secret plots in various localities in Maryland and Virginia, having in view the seizure of the public property, and even the persons of the highest officers of the Government, though these accounts are not generally credited. They are believed in official quarters, and hence the precautionary movements. At all events they are considered necessary, no one knowing what turn events may take during the prevalent excitement. Roads and avenues leading to Washington are closely watched.

Official advice from Montgomery intimates that the Confederate Congress on re-assembling will at once declare war against the United States. It is believed that in the act of declaration a distinction will be made between alien friends and alien enemies, the former including the Border States and such citizens of the North as are opposed to a coercive administration. All obligations to this class are as much to be respected as though in times of peace.

FROM WASHINGTON.

WASHINGTON, April 15. The following is the form of the call on the respective State Governors for troops, issued through the War department to day:

Sir—Under the act for calling out the militia to execute the laws of the Union, to suppress insurrection, repel invasion, &c., approved February 28th, 1795, I have the honor to request your Excellency to cause to immediately detach from the militia your State, the quota designated in the table below, to serve as Infantry or Riflemen, for the period of three months, or sooner if discharged.

Your Excellency will please communicate to me the time about which your quota will be expected at its rendezvous, as it will be met as soon as possible by an officer or officers to muster it into the service and pay of the United States. At the same time the oath of fidelity to the United States will be administered to every officer and man. The mustering officers will be instructed to receive no man under the rank of commissioned officer who is in years apparently over 45 or under 18 or who is not in physical strength and vigor.

The quota to each State is as follows: Maine, New Hampshire, Vermont, Rhode Island, and Connecticut, Delaware, Arkansas, Michigan, Wisconsin, Iowa and Minnesota, one regiment each. Massachusetts, North Carolina and Tennessee, two regiments each. New York seventeen regiments. Pennsylvania sixteen regiments. Ohio thirteen regiments. New Jersey, Maryland, Kentucky and Missouri, four regiments each. Illinois and Indiana, six regiments each. Virginia three regiments. It is ordered that each regiment shall consist, on an aggregate, of 1,780. The total thus to be called out is 73,391 men. The remainder which constitutes 75,000 men under the President's proclamation will be composed of troops in the District of Columbia.

Col. Hon. John Covode has offered Gov. Curtis \$50,000 of the loan authorized by Pennsylvania to arm and equip the troops ordered by that State. A delegation of Pittsburg merchants have made a similar tender.

RECEIPTS FOR THE BUGLE, FROM MAR. 20 TO APR. 15.

Subscribers whose names are receipted below will be furnished with a marked copy of this notice, so they will have no excuse for not examining their receipt, and ascertaining whether it be correct. If incorrect, we will rectify the error if prompt notice is given; but you must not ask us to correct mistakes made in the acknowledgment of receipts, if you suffer months to elapse before notifying us of the same.

Jason Whitney, New Eureka, \$ 75 833
George Whitney, Danville, 75 833
Anson M. Clement, Newton, 1 00 843
Andrew J. Long, Montpelier, 80 824
George Riker, New Philadelphia, 50 857
Alexander McCullough, Cricksville, 1 50 857
John Gardner, Hubbard, 1 00 839
Ira Thayer, Columbus, 1 00 840
Phillip Waldorf, Mecca, 1 50 860
Reuben McMillan, Salem, 1 06 805
Samuel Myers, Salem, 1 50 858
Joshua W. Morgan, Marietta, 1 00 838
Thomas Bishop, Marietta, 1 50 860
Gilbert S. Skeel, Pine River, 1 00 819

NATIONAL WOMAN'S RIGHTS CONVENTION.

The Eleventh National Woman's Rights Convention will be held in Cooper Institute, New York, Thursday, May 9th, morning and afternoon, at 10 and 7½ o'clock. Wendell Phillips, Elizabeth Cady Stanton, Ernestine L. Rose, Rev. Antoinette Brown Blackwell, Aaron M. Powell and others, will address the Convention.

If, in the language of Emerson, "Men are what their mothers made them," the vigor and virtue of a nation must depend on the character of its women.

If we would build up a Free Republic, on a firm, enduring foundation, we must have a higher, nobler type of womanhood, than advancing civilization has yet produced.

If we would have a wise and just government, that shall stand the test of ages, we must secure equal political power to the women of the nation.

We invite all who are interested in the education and elevation of Women, to aid us with their presence and their counsel.

In behalf of the National Woman's Rights Convention.

E. Cady Stanton, President.

Susan B. Anthony, Secretary.

TWENTY-SEVENTH ANNUAL MEETING OF THE AMERICAN A. S. SOCIETY.

The Twenty-Seventh Annual Meeting of the American Anti-Slavery Society will be held in the Church of the Parity, (Dr. Cheever's,) in the city of New York, on Tuesday, May 7, commencing at 10 o'clock, A. M. In the evening, another public meeting will be held in the Cooper Institute, commencing at half-past 7 o'clock.

The object of this Society is still, as at its formation,—the immediate and total abolition of slavery wherever existing on the American soil, because of its inherent sinfulness, immorality, oppression, and barbarity, and its utter repugnance to all the precepts of the Gospel, and all the principles of genuine Democracy; its measures are still the same,—peaceful, moral, rational, legal, constitutional; its instrumentalities are the same,—the pen, the press, the lecturing field, tracts and other publications, &c., &c., disseminating light and knowledge in regard to the tyrannical power claimed, possessed and exercised by slaveholders, the actual condition of their miserable victims, and the guilty complicity of the people of the North, religiously, politically, governmentally, with those who "trade in slaves and the souls of men"; its spirit is still the same,—long-suffering, patient, hopeful, impartial, benevolent alike to the oppressor and the oppressed, zealously intent on "promoting the general welfare and securing the blessings of liberty" universally, "knowing no East, no West, no North, no South," but embracing the whole country in its charitable and humane concern, and conflicting with nothing just, honest, noble and Christian in sentiment, practice or tendency.

Whether the American Union; therefore, be dissolved or not, so long as a single slave is left in his fetters, this Society will still have its work unfinished, and will still deserve the countenance and aid of all believers in the inalienable rights of man—of all who "despise fraud, and loathe rapine, and abhor blood, and who reject with indignation the wild and guilty fantasy that man can hold property in man." Four millions yet remain to be delivered from the galling yoke of a